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AMERICAN
SEXUAL REVOLUTION
Part 2: Playboy Philosophy
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HOPE COLLEGE anchor HOLLAND, MICHIGAN

76th Year—19

Hope College, Holland, Michigan

February 14, 1964



SPIRITUAL LIFE WEEK—Faculty members Dr. Robert F. De Haan, Rev. David Clark, Mr. Edward Ericson and Dr. William Vander Lugt discuss the relation of their faith to their academic fields in a panel discussion Monday. Mr. James Malcolm moderated.

IFC Announces Schedules For Fraternity Spring Rush

"Students interested in campus fraternities will have an opportunity to learn more about them during rush week, starting tomorrow," according to Paul Wackerbarth, IFC secretary.

Although freshmen are rushing a semester later than in previous years traditional rush activities will be made available as usual.

"Individual fraternities schedule their own events," Wackerbarth continued. "Starting midnight Saturday, there will be an after-game coffee break at the Emersonian house." Other Emmie activities will include an ice cream break on Monday with performance by a jazz ensemble highlighting the evening. There will be a coffee break Wednesday followed by a hockey game Friday and a pizza break on Saturday.

The Cosmopolitan Fraternity, according to Mike Snyder, will feature coffee breaks on Tuesday and Thursday starting at 9 p.m. A stag or drag house party will take

place tomorrow, a pizza party at Il Forno's Feb. 22 and an after-game dance at the house Feb. 29.

The Arcadian roster includes an opening party tomorrow and a light lunch on Sunday night starting at 9:00. Coffee breaks on Tuesday and Thursday of each week during rush and special events on each night of the weekend will also be featured.

An after-game party tomorrow and another Feb. 18 will also be sponsored by the Fraternity society. Other featured activities are a Swim Party Feb. 22, a Beale Party Feb. 25 with the Sorosites as guests and a Rathskeller party at Saugatuck at 8:00. The events of the rush period will be concluded with a Business and Literary meeting March 2 and the last smoker on March 4.

Various rush activities of the Knickerbocker fraternity include a house party after the game tomorrow. This will be followed by coffee breaks, Tuesday and Thursday starting at 8:00 p.m. A literary meeting Friday and a "traditional" Gold Rush Party will follow these events. The rush activities will conclude with a party Feb. 29, (with dates) and a coffee break on March 3.

Faculty Soloists Aid Symphonette In Concert

Four members of the Hope College Faculty String Quartet and the Woodwind Quintet will appear as soloists with the Hope College Symphonette Feb. 19 at 4:00 p.m. in Dimnent Memorial Chapel.

Soloists Gail Warner, oboe; Wanda Nigh Rider, violin; Deanna Mitchell, cello; and Leroy Martin, bassoon, will perform Haydn's "Sinfonia Concertante, Op. 84." This rarely heard work of Haydn is an outstanding example of the type of music featuring four solo instruments with orchestra.

The four solo voices play individually and as a quartet, sometimes accompanied by the orchestra and at other times joining the orchestra to provide an interesting contrast between chamber orchestral music.

The program will open with the Symphonette, under the direction of Dr. Morrette Rider, playing Rossini's "Overture to Il Signor Bruchino." Following the Haydn composition the Symphonette will perform Sir Hamilton Hardy's arrangement of Handel's "Water Music Suite" in six movements: overture, air, bourree, horn pipe, andante and allegro finale.

"Kamarinskaya" by the nineteenth-century Russian composer Glinka will conclude the program. The public is invited to attend the concert free of charge.

Rules Relaxed for Frosh?

Freshman girls may become somewhat liberated, following an opinion poll of the class and discussion of the lights-out rules at Tuesday's Senate meeting. The final decision remains with the Associated Women Students Council.

The poll, administered in a random manner to 41 members of the class, was compiled by class officers and associates.

Outstanding results (to few persons' surprise) included the wish of 62% of the girls to have the 11 p.m. lights-out ruling extended to 11:30 and to have the one hour "light cut" a week expanded to two 1 a.m. light-cuts.

Dissention occurred during the Senate discussion when AWS Council member Mary Kay Paalman noted that although the girls were pleading for more time in order to study, inspection of their "sign out" cards showed frequent attendance at films and frolics on week nights. Horror fell upon the discussion as she mentioned that one-third of the freshman class had ended last semester with averages of 1.8 or less.

Frosh also requested that dorm lounges be open for their use until

the 10 p.m. closing hour on week nights. They are presently under 8 p.m. restriction.

Senate voted 20-10 to back up the wishes of the freshman women to AWS Council. "If a third of the class is going to sink, it'll sink" stated Senator Bob Anderson. "It's ridiculous to restrict the other two-thirds of them from studying longer and using the lounge."

AWS Council has met once to discuss the freshman proposal, resulting in no positive action. Another meeting will be held this week. In considering the proposal, AWS representative Arlene Arends stated that they feel that "the rules are for the benefit of freshman women so that they will budget their time effectively."

AWS Council recently made permanent a ruling concerning the apparel of women on Friday evenings following the dinner hour Slacks and Bermudas will be accepted attire in the campus community at these times; however such attire as "sweat" shirts and blue denim "cut-offs" are outlawed.

Tuition Hike in September

The Hope College Board of Trustees has authorized a \$100 increase in tuition effective Sept. of 1964, President Calvin A. VanderWerf announced today.

This will increase next year's tuition to \$950 from \$850. Making the announcement, President VanderWerf stated "It is our responsibility to students, faculty, alumni and friends of the college to provide educational opportunities and facilities of true merit and quality."

"If we are to maintain our position of leadership among American colleges, we must continue to improve the salaries of our faculty and to offer the best physical facilities available."

"Educational costs," VanderWerf continued, "like the costs of all today's services, are constantly rising. It is impossible to offer students a 'discount' education and expect to provide top quality teachers and first rate class facilities."

VanderWerf emphasized that the decision to raise tuition was made with the greatest reluctance. "The administration appreciates the increasing cost of higher education and recognizes the great financial problems created for today's students and their families. For this reason Hope's fees continue to be relatively low in comparison to other private colleges offering similar programs of study."

FOCUS

The second bi-weekly session of FOCUS (Focus on Communication and Understanding Among Students) talks will be held Tuesday in the Kletz lounge at 6:30, according to Alan Jones, steering committee head.

"FOCUS talks emphasize informal but frank discussion of racial feelings on campus," commented Jones.

He also emphasized his hope for a larger attendance at the next session. "In addition," he continued, "I hope that the spirit of sincerity which was obvious at the last talk will increase until we finally reach to the success of these and future talks."

He observed that tuition income, even with the projected increase, does not cover the total expense of a student's education. "From non-tuition sources — gifts and grants from alumni, foundations, the Reformed Church and friends — each student, in effect, receives a generous scholarship covering an important part of his educational costs."

The President noted that in order to insure that deserving and qualified students, regardless of economic background, will not be denied educational opportunities at the college, the student financial aid program would be strengthened with additional income from alumni gifts.

"Last year's successful \$100,000 alumni campaign, designated for scholarships, faculty salaries and

research has been a great support to this program," VanderWerf concluded.

Brothers Four To Perform

"The Brothers Four saw our letter to Hootenanny's producer and immediately offered to come to Holland," joked Pete Paulsen, senior class president, at Student Senate's convocation Tuesday evening.

Senate voted to invite the singing group to come to Holland for an engagement April 20. They will perform in the Civic Center; along with Hope, area high schools will be invited to attend. Seats in the balcony and directly in front of the stage will go for \$1.75; bleacher seats, \$1.25.

Psychology Credit To Be Gained By Participants in Geneva CIT

Contrary to rumors, "Camp Geneva will sponsor a Counselor-In-Training (CIT) program again this summer," announced Dr. Robert De Haan, chairman of the psychology department.

The program will be run in the same manner as when begun last summer, with six hours of credit going to each of the ten CITs for study and work done during the camp weeks. Living expenses, tuition and a small stipend will be allotted to each CIT by Camp Geneva.

Courses offered for study include Developmental Psychology I and II and Field Course 85. Special course requests may be made. While working at the camp, counselors will meet four times weekly for

discussion of their individual studies and the relation of those studies to the situations they meet. Eugene Scholten of Hope's psychology department and Tom Carey, guidance director at Holland High, will instruct.

Students interested in the CIT program are asked to meet in Chapel 16 at 4 p.m. Tuesday, or to contact Dr. DeHaan.

"The rewards of the program are not measured in terms of credit hours," commented DeHaan, "but in satisfaction from the actual working experience. This opportunity is made available in the CIT work more than in any other aspect of our psychology program."

Spiritual Life Week Activities Question, 'Where Is Your God?'

by Marianna Schutter

Spiritual Life Week is now over. The theme of the week, "Where Is Your God?" has been answered in as many different ways as there were people to answer it.

At the faculty panel discussion held last Monday night in Snow Auditorium, Mr. James Malcolm of the speech department served as moderator, introducing the subject, "Our Faith and Our Field."

Speaking in his field, Dr. Robert F. De Haan of the psychology department said that in studies of the conversion process in humans, the psychological processes seem to be similar in emotional commitments to any faith; that, therefore, the uniqueness of Christianity is an intangible thing which provides great stability. "What makes Christianity unique," he said, "is what lies outside of ourselves. It is the objective reality of Christ."

Dr. William Vander Lugt, dean of the faculty, commented that God's "search for man" is "to be known by Him, to be grasped by Him," and that faith is "personal acknowledgement of God's sovereignty and our surrender to Him."

The Rev. Dr. Bernard Brunsting, pastor of First Reformed Church, Holland, in his Ash Wednesday communion meditation, said that God is in Christ, reconciling the world to God through his death. This was "the ultimate expression of self-giving love." "What appears to be weakness is

really an unconquerable strength."

Dr. Herman J. Ridder, president of Western Theological Seminary, speaking of accepting Christ as a personal savior in chapel Monday, said, "There is all the difference between knowing that there are planes flying with good equipment between Grand Rapids and Chicago, and actually flying." Tuesday, Dr. Calvin A. VanderWerf, president of Hope, spoke against "having a Holland, Michigan, white protestant God." Wednesday Dr. VanderWerf spoke of complete commitment "to the God of love as revealed in Christ." "We begin our lives and try to fit God in, and it won't do."

In connection with Spiritual Life Week a poll of students opinion was taken. Results of the survey, involving 261 men and 250 women were tabulated separately; an overwhelming majority of both groups replied that: life on earth is meaningful, man is sinful, there is a "personal God," God is still at work in the world. A sizeable minority, (72 women and 74 men) answered the question, "Do you believe that a person needs Christ in order to find God," as a "no."

When asked if church attendance were a requirement for a Christian, 133 women said "yes," while 107 said "no." Among the men, the answer was "no" by a majority of five votes, 124-129. The majority of students polled also said that our campus is religious rather than Christian.

'Living Room' Opens March 19

Work has begun on Graham Greene's "The Living Room," to be produced by David Karsten's Little Theatre group over the week end of March 19-21.

Greene's living room contains an entanglement of relations and confusions between a young girl (Rose, played by Katherine Lenel) and her morally frightened family when she falls in love with a married psychologist (Jack Melichar).

B. J. Berghorst plays Rose's crippled great-uncle James; his sisters Helen and Teresa are played by Jennifer McGilvray and Suzanne Radloff. Mrs. Michael Dennis, wife of Rose's lover, is portrayed by Julia Blough; Mary the maid by Mary Hakken.

Crew heads for the production the business heads, Julia Blough and Bob Hecht; costumes, Don

Kardux; lighting, Bob Hecht; make-up, Sharon Pontier; properties, Anne de Velder; Stage, Ed Marsilje.

Peace Corps Test To Be Given In Chapel Thurs.

Peace Corps Placement Tests will be given Feb. 20 in room 12 of Dimnent Memorial Chapel. The tests will begin at 7 p.m.

All students interested in taking the tests are asked to contact Dean William Hilbert in Van Raalte 103 for applications and further information.



The Outer World

Passage Versus Practice

by Robert Donia

This week the House passed a controversial Civil Rights bill, the most far-reaching such measure ever passed.

While much debate and thought has centered on the specific provisions of the bill, relatively little attention has been given to the practical problem of making the provisions a reality in American society; almost everyone is for securing equal rights for the Negro but few have stopped to ask how the law will go about doing this.

The general purpose of law in the context of the Negro movement is to guarantee civil rights to all men on an equal basis. Many laws designed to favor one group over another have been examined by the federal courts and found contrary to the Fourteenth Amendment. Thus the "Jim Crow" laws are rapidly disappearing as the federal courts rule them unconstitutional.

But just as laws which place themselves contrary to higher laws (namely the federal Constitution) are endangering the tranquility of

society so are people who place themselves in opposition to the law. Unfortunately, those in opposition to the law have sometimes been the police themselves. Rule by whim of the police is practiced in some areas and the judicial institutions that stand behind the police in these areas make a farce out of the U.S. Constitution and the concept of due process of law.

But the police have not been the only violators of the law. Some leaders of the Negro movement have openly advocated civil disobedience, not only in the South, but wherever there are laws that they feel are unjust.

The Rev. Martin Luther King wrote this summer that one must distinguish between just and unjust laws and that one is not bound to obey the unjust ones. Rep. Adam Clayton Powell, N.Y. Democrat and leader in the Civil Rights movement, said in a speech in Cambridge, Md., on Feb. 4, "People say it's against the law. What law? And who made them? There is only one great unbreakable law,

and that's the law of God."

These men at the same time quickest to condemn the obviously illegal action of Southern governors in blocking integration, but unfortunately make the same mistake of disregarding the law. Such attitudes represent a real threat to democracy, for respect for the law is a fundamental underpinning of the democratic philosophy.

Many civil rights laws themselves have been almost meaningless because they did not contain adequate provisions for their enforcement. One of the most glaring failures of federal action in this respect are past laws guaranteeing Negro voting rights.

Most of these laws contained inadequate enforcement procedures and thus many Negroes are still denied the right to vote. The recently passed bill provides for prosecution of voting rights cases to be handled by the attorney general before a three judge federal court. This badly-needed provision is one section that is both practical and enforceable.

Other provisions, including the public accommodations section, are not so easily enforced. Under the bill, public facilities can be sued if they discriminate. But, opponents of the section argue, how can it be determined if a person is refused service because of his race or for some other reason? They argue that this part of the bill is a potential danger to property rights of businessmen.

Civil Rights is an emotion-charged issue. Nevertheless, every one, Negro and white alike, needs to have respect for the law and its role in our society. They should obey all laws even if they are against their personal belief, and they should support legislation through which rights can be secured practically and without danger of restricting the rights of others.

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THE BELL TELEPHONE COMPANIES SALUTE: TOM HAMILTON

"I've known quickly on every job what was expected. Then it was pretty much up to me, with help as needed," says Northwestern Bell's Tom Hamilton (B.S., Business, 1960). Tom is Manager of his company's Clinton, Iowa Business Office, and has a staff of seven to help him service his 35,000 telephone customers.

Tom's promotion resulted much from his impressive records in two other company areas. He had been an Assistant Marketing Promotion Supervisor helping develop sales promotion when he was selected by his company to

attend the special business seminar at Northwestern University in Chicago.

Then, as Communications Supervisor in Ottumwa, Tom was both salesman and supervisor — two other salesmen worked under him. On this job he showed the versatility that paid off in his Clinton promotion.

Tom Hamilton, like many young men, is impatient to make things happen for his company and himself. There are few places where such restlessness is more welcomed or rewarded than in the fast-growing telephone business.



BELL TELEPHONE COMPANIES

TELEPHONE MAN-OF-THE-MONTH



Hope May Join GLCA Program In Tokyo

Possibilities for Hopeites to study in Japan with the Great Lakes College Association (GLCA Program in International Living) will be discussed Tuesday at 4 p.m. in the Student Union.

Along with several students from Earlham College who have participated in the program, Dr. Jackson T. Bailey, coordinator of the program and professor of history at Earlham will speak.

Participation in the Japanese program with students at Waseda University in Tokyo does not necessitate previous knowledge of Japanese. A year's study costs approximately the same as a year at Hope. Students would take 15 hours a semester in East Asian history and culture following preliminary language study.

GLCA International Living Programs are also found in Bogota, Colombia (re anchor, Jan. 10), Beirut, Lebanon and Aberdeen, Scotland. Dr. Paul Fried or Dr. Hubert Weller may be contacted for information.

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Hefner Advocates World Tasting

by Bryce Butler

In a way what has been written so far needs no justification. Simply as a community of people, students of Hope College have a right to hear the simple and factual news of what is going on in an area that concerns us.

However, the first article explicitly and clearly pointed beyond itself. What was said was not so deep or all inclusive that it could not have been picked up from easily found and almost universally read sources. Moreover, what was said did not really reflect the particular nature of this college. Now, it seems, is the time to make even more clear the nature of this series and at the same time to justify the present article.

We have already pointed out the fact that the commonly voiced standards of sexual morality are no longer being adhered to (if, indeed, they ever were). Now we want to point to various issues that must enter the thinking of a Hope College student who wishes to build a sexual morality to fill in the gap.

This article reviews the path a sizeable number of Americans have taken in meeting the problem.

The particular expression of that path under consideration is the

deserves consideration.

Basic to the point is the following quote from the fourth part of the philosophy: "At the heart of the matter is religion's belief in itself as an absolute . . . But a free democracy draws its strength from the exchange of many divergent ideas and the recognition that the best of all concepts may give way to a better tomorrow."

Hefner goes on to point out other differences between the assumptions of religion as we know it (in the main) in America and the assumptions of democracy.

"Religion is based upon faith; democracy is based upon reason. America's religious heritage stresses selflessness, subservience to a greater Power and the paying of homage to Him in long-established, well-defined, well organized ways; democracy teaches the importance of self, a belief in oneself and one's own abilities. Religion teaches that man should live for others; our democracy's free - enterprise system is based on the belief that the greatest good comes from men competing with one another. Religion offers a special blessing to the meek and the promise that they will inherit the earth; democracy requires that men speak out and be heard.

"Most religion in America teaches that man is born with the stain of Original Sin upon him; a free democracy stands on the belief that man is born innocent and remains so until changed by society. Most organized religion in the US is rooted in a tradition that links man's body with evil, physical pleasures with sin and pits man's mind and soul against the devil in the flesh; the principles underlying our democracy recognize no such conflict of body, mind and soul. Religion tends to de-emphasize material things, discourage a concern over the acquisition of wealth, bless the poor and promise that they shall dwell with God in the Kingdom of Heaven; our free-enterprise system is founded on the ideal that striving to materially better oneself is worth while and benefits not only the individual, but the world around him. Most religions are based upon the importance of the next world; democracy is based on the importance of this one."

As Hefner himself admitted, many readers (including this one) would not necessarily agree with all that he says. However, I do feel that the contrast he has pointed out is significant.

It is a fact that western civilization has dual roots and, while they have often co-existed peacefully and even supported one another, they are at variance in many points, and perhaps basically.

His conclusion from all this: "Kept separate and distinct, our own particular religion and our government can function in harmony — we can be both religious and good citizens at the same time; but if either power is allowed to intrude into areas rightfully the domain of the other, an erosion of our most fundamental rights has begun and we will be, to that extent, less free."

For a variety of reasons, this strikes me as an over-simple statement of the case, but it is one seldom heard on this campus, and it deserves mention. This is especially true as the burden of the previous quote is true.

The American Sexual Revolution

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Part 2

Censorship

Hefner's particular concern in demanding separation of church and state is to condemn laws enforcing religiously based literary censorship. A certain self concern may be detected here, and, indeed, a jail sentence Hefner incurred by publishing a photograph of Jayne Mansfield accounted for two issues devoted to the subject of censorship. Self-interest not withstanding, however, I agree with him about censorship. The duty of government is the protection of society from destructive factors. Thus only insofar as something can be clearly shown to endanger the social structure may it be declared illegal. Hefner points out—convincingly I think—that commonly called "pornography" has thus far not been demonstrated to be so dangerous.

A related concern for Hefner is legal regulation of sexual morality. He expounds at great length on laws regulating sexual behavior and ends by saying: "All private sex between consenting adults — is the personal business of the individuals involved and in a free society the state has no right to interfere." This extension of Hefner's belief in personal freedom has an obvious bearing on his condemnation of censorship.

Sexual Attitudes

In the course of establishing his belief that organized religion has no right to dictate morality through the state, Hefner gives a long and repetitious history of Judeo-Christian sexual attitudes. These, we are led to believe, went from the view of woman as property (Old Testament) through a violently anti-sexual period which started with Paul, who didn't know what he was starting, and got steadily worse until the decline of religious authority. The medieval view comes in for particular condemnation at Hefner's hand, but no period until our own is really enlightened.

I do not doubt that Hefner's view of history is somewhat parochial and that he is more than a little dogmatic with his psychology. However, he does give his sources. Thus the accuracy of his historical material and of some of his interpretation can be checked directly. The main point he makes, however, is really unnecessary, for

the standard he goes to such lengths rejecting has in fact been rejected already for various reasons. Indeed, this is the whole point of this anchor series and, I suspect, the reason his was able to be published and read.

So Hefner rejects society through its laws as the arbiter of sexual morality and he rejects the test of traditional religion. Where, then, does he go for a code for the sexual conduct of the playboy?

Unfortunately, this particular part of the Playboy Philosophy has not yet been dealt with in detail, although Hefner assures us that it will be. In the meantime, however, we can take our cue from certain indications that have already appeared.

It is only fair to let Hefner speak for himself here. After pointing out some of the dangers some psychologists see in repression of the sexual drive and the corresponding advantages of sexual contact, without as well as within the marriage bond ("practice makes perfect") Hefner goes on to say: "Sex is often a profound emotional experience. No dearer, more intimate, more personal act is possible between two human beings. Sex is, at its best, an expression of love and adoration. But this is not to say that sex is, or should be, limited to love alone. Love and sex are certainly not synonymous, and while they may often be closely interrelated, the one is not necessarily dependant upon the other. Sex can be one of the most profound and rewarding elements in the adventure of living; if we recognize it as not necessarily limited to procreation, then we should also acknowledge openly that it is not necessarily limited to love either. Sex exists — with and without love — and in both forms it does far more good than harm. The attempts at its suppression, however, are almost universally harmful, both to the individuals involved and to society as a whole.

Sex and Love

"This is not an endorsement of promiscuity or an argument favoring loveless sex — being a rather romantic fellow, myself, we favor our sex mixed with emotion. But we recognize that sex without love exists; that it is not, in itself, evil; and that it may sometimes serve a definitely worthwhile end.

"We are opposed to wholly selfish sex, but we are opposed to any human relationship that is entirely self-oriented — that takes all and gives nothing in return. We also believe that any such totally self-serving association is self-destructive. Only by remaining open and vulnerable, can a person experience the full joy and satisfaction of human existence. That he must also, thereby, know some of the sorrow and pain of this world is without question, but that, too, is a part of the adventure of living. The alternative — closing oneself off from experience and sensation and knowledge — is to be only half alive. The ultimate invulnerability is death itself."

Now, what is being said here? You notice, for one thing, in the last part of the last paragraph, that the basis for the whole statement is seen to be other than sexual.

And this is the surprising thing. In the whole Playboy Philosophy, sex is only a part of life, to be worked out by the individual in the lesser context of the entire Philosophy. The real issue at stake is freedom and its advantages. Even here, the advantage of leaving one self open in relationship is not intrinsic, but educational — this is an experience we should not be prevented from receiving, in our educational life process.

Another rather surprising thing is that sex, even without love, is affirmed. This is farther out than most of the sexual revolution cares to go, although, as seen above, it is entirely consistent with Hefner's

general point of view. So what Hefner offers as a sexual morality is sex in the context of freedom, its value affirmed as a part of total experience; and further affirmed as psychologically helpful.

Evaluation

Where does this leave us? Hefner has proposed an answer to the question of the meaning of sex, and the burden of proof is upon us to show that a larger meaning can and must be found. For us the further meaning is given by our basic position as a particular part of society.

We are people concerned with the will of God for our lives. If this is really our concern, we bring it to society, or to sex, or to anything else. Hefner has said that we, as members in a free society, have no right to force our standards on others, and this must be granted. However, that does not (and he does not) deny our right to bring to the possible kinds of sex any standard we see fit, for our own discrimination.

Actually, it is hard to say where Hefner has made any discrimination at all in sex. On the one hand, he says that sex without love may be good. On the other hand, he rejects any purely selfish relationship, and this includes purely selfish sex. He fails to define his term, but I wonder if sex without love in the broadest sense — in the sense of the other person as a human being equally complex with oneself — is not by definition selfish sex.

Indeed, for Hefner, sex seems to be basically a psychological, and not a relational problem. Sexual relations are good, not because of the relationships they con-



QUOTH HEFNER: "... we favor our sex mixed with emotion."

tribute to, but because sexual repression is bad. In this, Hefner is seeing sex as a kind of itch, that must be scratched. I can find no meaning in this, and insofar as the ethic for sex is to be found in the meaning of sex, Hefner's ethic is no ethic at all.

Regardless of why people enter into sexual relations, even if the drive is purely psychological, sex necessarily involves one in relationship, and thus the standards judging sex must be those judging the moral quality of human relationships. Furthermore, I believe that sex comes under the judgement of God, and must thus be considered in the light of what we consider to be the will of God for men.

This issue will be considered, in connection with the relational nature of sex, in the last article of this series.

Our next issue will take up the standard that has been used by the administrators and legislators of this campus in judging sexual behavior and the assumption of meaning implicit in that standard. In connection with this, it will also consider the behavior that has existed along side this standard.



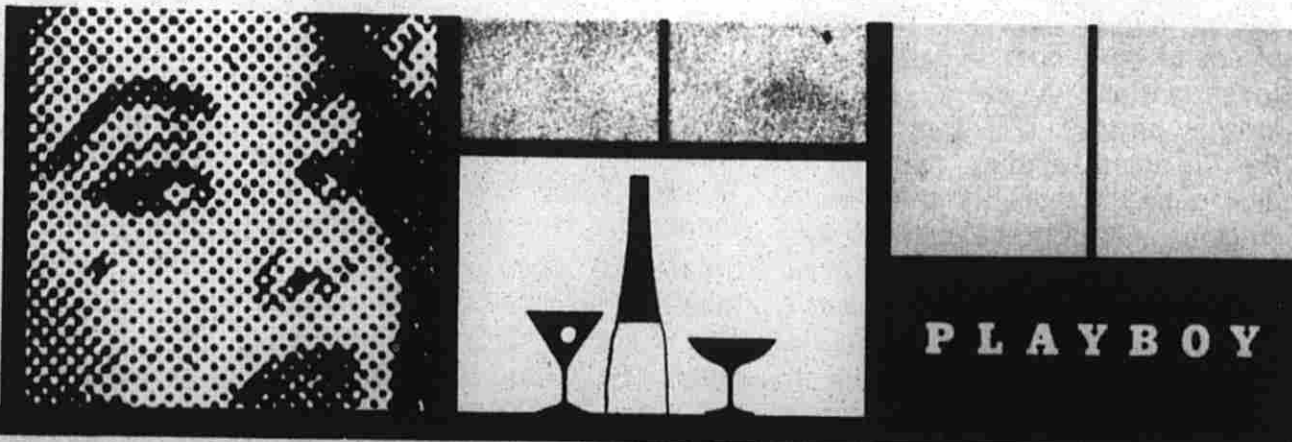
HUGH M. HEFNER

Playboy Philosophy. This "philosophy" is being expressed by Hugh M. Hefner, the editor of Playboy Magazine, in a series of editorials which began in that magazine in December, 1962 and is still continuing.

Playboy Philosophy

The Playboy Philosophy is less a philosophy than a series of facts and interpretations of facts, historical and psychological, from which an ideology emerges. This ideology determines the selection and interpretation of those facts, of course, and is made explicit at many points in the series. What, then, is this ideology, and what are the facts that have been brought to bear in its discussion?

The Playboy Philosophy concerns itself less with the way in which the "modern, urban male" (to whom it is addressed) should behave than with a critique of our traditionally expressed attitude toward sex, as well as other aspects of society. The greatest concern (understandably) seems to be censorship, the repression of sex (both in action and in print) and the history of this repression. In this regard, Hefner has come out strongly and in great length for separation of church and state. He makes some good points here and



PLAYBOY PHILOSOPHY — "The real issue at stake is freedom and its advantages."



Te Beest Saw Capital Mourn

by Ron Te Beest

Many people have asked me what it was like to have been in Washington at the time of the death of our late President. The nation and the world were, of course, shocked and stunned by this senseless tragedy, but surely nowhere was the intensity of the moment more greatly felt than in the nation's capital. Here, then, are my impressions of the thoughts which were running through the mind of the huge crowd which watched the cortege carry the President's body from the White House to the Capitol.

There sure is a big crowd, must be at least one hundred thousand, probably two.

It's not true. It can't really be true. Why a couple of weeks ago I read about him and John John. . . . John John sure is a cute kid. I bet he won't even remember his

father. Both of them were over in Arlington Cemetery. . . .

Arlington. . . . It can't be true, this whole thing is unreal.

Sure are a lot of people with portable radios. What do they need radios for when they're here to see it in person. Sort of silly.

What did he say?

Oswald's been shot.

Hmmm, that's rather ironic.

Really? Oswald has really been shot!

What are we coming to?

Look at that fellow up in the tree. I guess he wants a better view.

A view of what?

This can't be really happening.

It just isn't true. He's still alive.

Poor Jackie. She will probably have to move out of the White House. I wish there was something that I could do.

I sure had a tough time finding a place to park this morning. I hope that I can get out after the parade is over.

Parade? Not really what you'd call a parade, I guess, more of a procession.

It can't be true. It's just not true. He is alive.

It sure is nice and sunny today, a little cold, though. Who cares about the weather today.

I wonder what car President Johnson will be in? President Johnson?

No, it's not true, it just can't be true.

Shh! I hear drums. They can't be more than a block or two away.

I wish I could see a little better.

Why don't those idiots back there shut up? Nothing is sacred with some people.

I still don't believe it. It's not true.

I can see something coming. What is it? Must be the honor guards.

What's behind them? . . . the drums . . . I see some horses.

I can see some horses. Wait a minute! There's the caisson and the flag-draped casket.

Casket?!

Oh my God, my God.

It is true.



HIGH NOON — Grace Kelly and Gary Cooper (center) star in "High Noon" tonight.

Mortar Board To Show 'High Noon'

"He made a vow while in State prison that it would be my life or his'n. . . ." Therein lies the entire basis for the plot of "High Noon," to be shown by Mortar Board tonight, a plot which is as old as the dry, lonesome prairie where it is set.

Its story of wholly good versus wholly evil has been so hashed out by countless horse operas that its inevitable ending will come as no surprise.

But "High Noon" breaks sharply with the 12-year-old tradition which produced the Lone Ranger and Gene Autry oat-eaters. Its plot is subordinated to a classic story of people and their reactions to a moral and emotional question. And neither does it succumb to the emasculated psychological tradi-

tion which produced Matt Dillon.

Stanley Kramer, the producer, has given action and inaction an almost ritualistic nature, recollecting the medieval moralities: the incessant clocks ticking ever more loudly in the background, the constant repetition of the ballad singing of approaching doom, and the show-down itself.

But such a stylization does not succumb to any symbolic sterility. The characters remain surprisingly real throughout. Will Kane, the marshal, played by Gary Cooper, actually breaks down and cries when he learns that he must face the Frank Miller gang alone. He wasn't concerned with his "image" at all.

Others in the cast are Grace Kelly, Lloyd Bridges and Thomas Mitchell. The unusual musical score is by Dmitri Tiomppkin.

Senior Recital by Mayne To Be Presented in Winants

Violinist Joseph Mayne will present his senior recital Feb. 18 at 8:15 p.m. in Winants Auditorium.

For his opening selection Mayne will be joined by David Tubergen, violinist, and Robert Barrows, pianist, in playing Bach's "Concerto in C Minor for Two Violins."



JOSEPH MAYNE

Pianist Ruth Nicely, organist at the East Congregational Church of Grand Rapids and accompanist for the Symphonic Choir of Grand Rapids will accompany Mayne in his next selection, Kabelevsky's "Concerto for Violin, Op. 48."

David Mott, clarinetist, and Barrows will assist Mayne in his final selection, Milhaud's "Suite pour Violin, Clarinette et Piano."

Mayne, a student of Dr. Morrette

L. Rider, has previously studied with Mrs. Gerrit Van Ringelsteyn of Grand Rapids. Presently holder of the Hope College Instrumental Scholarship, Mayne also received the Freshman Music Scholarship. Mayne played with the Grand Rapids Symphony for three years and with the West Shore Symphony in Muskegon for one year.

A mathematics major, Mayne is president of the Hope College chapter of Phi Mu Alpha Sinfonia, national honorary music fraternity and secretary of the Hope chapter of Blue Key national men's honorary fraternity.

After graduation Mayne plans to enter graduate school and work toward a Ph.D. in mathematics which he hopes to teach in college.

Radliff, Pearson Tops in Debate At Purdue

A team of novice debaters went undefeated in the Purdue University Novice Debate Tournament held Feb. 8 in Lafayette, Ind.

Debating negatively, Sue Radliff and Dave Noel won over Baldwin Wallace of Ohio, Indiana University, Carthage College of Illinois, and Youngstown College.

Wayne Groesbeck and Gene Pearson made up the affirmative team. Top debaters from Hope College were Sue Radliff and Gene Pearson.

Forty-six colleges took part in the tournament, one of the largest novice events in the country.

McGilvray To Present Play In Notre Dame Drama Fest

"This Way Out," a pantomime written and produced by sophomore Jennifer McGilvray, will be one of four original student-written dramas presented this weekend at St. Mary's College, South Bend, Ind., as part of a religious drama workshop.

Miss Jean Protheroe's preface to the play will appear on the program. Cast members are Kathy Lenel, the Girl; Robert Werge, the Minister; Alan Jones, God; Carole Timkovich, the First One; Donald Kardux, the Second One; Kathy Verduin, the Third One. James Howell will accompany the group as sound technician.

"This Way Out" was originally presented in the Little Theatre Dec. 13 and at Hope Church's School of Christian Living Feb. 2. It is scheduled to be performed in the Chapel on Feb. 18 for the

SCA meeting.

Her first ideas for the play, said Miss McGilvray, came from a final exam essay she wrote in Miss Protheroe's honors freshmen composition class, titled "The Search for Self-Security" on the assigned subject, "Modern Man's Predicament and its Solution."

The play took on shape as members of an informal "salon," based on that of Mmmme delaFayette and composed mainly of students in Dr. Edward Savage's honors World Literature class, began to work with it, consulting faculty members David Karsten, James Malcolm and Dr. Savage.

Miss McGilvray said she was most influenced by Gordon Craig's statement in his book "On the Art of the Theater": "Theater will become art only when there are plays without words, and actors who are super-puppets."

14th Annual International Night Planned

Hope College's 14th Annual International Relations Night, sponsored by the Association of Women Students, will be held on Feb. 22.

A program of entertainment and displays representing the various cultures of Hope's 47 foreign students will begin at 8:30 p.m. in Phelps Hall.

Chairman of the International Night's entertainment committee is Hudson Soo of Hong Kong. Diana Yu of the Chinese Embassy in Jamaica will be the narrator.

Other students participating in various parts of the evening's activities are from Africa, Canada, China, Ecuador, Germany, Iran, Jamaica, Japan, The Netherlands, Peru, Singapore, Sumatra and Venezuela.

The program is open to both college students and residents of Holland.

The Dilettante

Dear Readers, Meet Kardux



by David Von Ins

It has been said that man's four basic needs are food, clothing, shelter and his name in newsprint. In the old days this axiom was unquestioned, but not today. People still eat Slater food, wear clothes and live more or less sheltered lives. But few people worry about seeing their names in print.

People seem to be operating under the misconception that if you don't have anything to say, you don't write letters to the editor. This is not true. Last year the anchor opinion page was the scene of one of the bloodiest battles ever fought without the aid of cold steel or gun powder. For four months the "ignorant armies" clashed to determine the morality of cigarette smoking. Actually the question was "is it moral to smoke if Mary Jean Johnson's grandmother doesn't like it?" At the end of the battle the smokers were pretty much in agreement that they were moral, while the non-smokers were still skeptical. Mary Jean Johnson's grandmother and others are still

angry but they take comfort in perusing their handsome collections of clippings.

I was fairly certain that man's desire to see his name in print had gone the way of the dinosaur and the chapel honor system — until yesterday. Yesterday Don Kardux asked me if he could write a few columns in my space. I was, of course, very eager to let him, but as a formality I enquired if he could write.

"Writing is easy," Don said. "What is hard is deciding what you are going to write about and what mode of expression you plan to use. These two problems give me a lot of trouble. I'm frustrated! What do I have to say? I can be very candid and say, 'My name is Don Kardux.' This has charming simplicity. To me it's quite lyrical, but does 'My name is Don Kardux' have universal appeal? I would like to think it does, but I fear even the most competent

English professor would miss the symbolism.

"Do I have anything else to say? Well I could say 'I'm happy about being Don Kardux.' The originality is refreshing. I also feel that crime is bad. This is an important statement except most people would not be impressed even considering it as a first work. I have many thoughts of a similarly unspectacular nature. Horace praised the 'Golden Mediocrity,' but I still feel guilty about it. I tried writing poetry. Emily Dickinson did quite well with poetry and she didn't have anything to say. Poetry would be great. I could write excellent love poetry. I fall in love at least five times every year. The trouble with love poetry is that I never fall in love with girls whose names are rhymable. The things that attract me to them don't even rhyme. In fact there was one who. . . ."

The entire soliloquy covered about forty-five minutes. Maybe Kardux doesn't have anything to say but can easily fill the space.

HOPE CHURCH INVITES YOU TO WORSHIP THE FIRST SUNDAY IN LENT.

College Church School Class in the manse. Dr. D. Ivan Dykstra, teacher.

Morning Worship at 9:30 and 11:00 a.m. with Mr. Hillegonds preaching.

School of Christian Living at 6:45.

The College Group meets in the Women's Parlor to continue a discussion on the subject "Christianity and Modern Literature." Guest discussion leader will be Dr. Jim Prins.

From the Minister's Notebook:

"Never is Christianity lopsided and pathetic, with a long and hollow face, and pinched little morals: always it is the lack of it that is! Christ tied nobody's hands. He set men free to be the selves God meant."

HOPE CHURCH
77 W. 11th Street

Feiffer

HELLO CHARLIE,
THIS IS FRED.
SAY, OUR
PHONE ISN'T
WORKING
PROPERLY.

I AM SORRY, SIR.
FOR TELEPHONE
REPAIR DIAL 611.



NO, NO CHARLIE,
IT'S O.K. IT'S
ME FRED-OVER
AT THE ELECTRIC
COMPANY. YOU
CAN DROP THE
FEMALE
IMPERSONATION.

I AM SORRY, SIR. FOR
FEMALE IMPERSONATION
YOU MUST DIAL INFROM-
ATION 5551212.



CHARLIE BOY-CHARLIE,
DROP THE ACT. THIS IS THE
ELECTRIC COMPANY. WERE
IN THIS TOGETHER.
KID. YOU DON'T
HAVE TO
TALK TO
ME AS IF
I WERE
ONE
OF
THE
PUBLIC.

ONE MOMENT,
SIR. I WILL
GIVE YOU
OUR SUPER-
VISOR. *click*
HELLO FRED,
HOWSA BOY?



THAT'S MORE
LIKE IT. WHAT'S
THE BIG IDEA,
CHARLIE?
WHY THE
FUNNY VOICE?

FRED, I HATE TO TELL
YOU THIS BUT WERE
RAISING YOUR RATES.



COME OFF IT, CHAR-
LIE. I THOUGHT WE
HAD A DEAL! YOUR
MONOPOLY CAN'T
RAISE OUR MONO-
POLY. THAT'S
UNETHICAL!

IT'S NOT MY DECISION,
FRED. THE HIGHER UPS
DECIDED WERE TOO BIG
TO HAVE TO PLAY BALL
ANYMORE -
HEY, WHAT
HAPPENED
TO OUR
LIGHTS?



I'M SORRY SIR. FOR
ELECTRIC REPAIR
YOU MUST CONSULT
YOUR CLASSI-
FIED.



I'M SORRY,
SIR. WE
ARE NOT
ABLE TO
HEAR YOU.
THIS IS A
RECORDING.

ANCHOR
MAIL

Responsible letters, regardless of opinion, are welcomed and will be published. They should be no longer than 200 words, submitted by noon Wednesday, and signed. To conserve space, editors have right to edit.

The incident at the basketball game last Saturday provided a bitter though vivid lesson in human nature. Apart from a haggling over who actually started the fight — which is not very important in itself — the fact remains that there was a fight. And therein lies the lesson. Given the proper conditions and stimulus, a relatively sophisticated and not uneducated group of "men" will resort to actual physical combat which unchecked could have degenerated finally into a life-or-death struggle. And over such a relatively insignificant event as a mere basketball game.

Seeing such a spectacle raises serious questions about a love-centered Christianity. In the face of what happened, is it to be concluded that this Christianity of love is either not understood or not to be taken seriously? Or is it more correct to conclude that since man is as he is, a Christianity of love must serve merely as a not-always-successful check on this nature, rather than a changing force on this nature? If either is the case the validity of this kind of Christianity is crucially called into question.

At the beginning of Spiritual Life Week, Mr. Ridder's unfortunate quip about the pre-seminarians involved in the fray having "red blood in their veins" well serves to point up the ambiguity and the difficulty in the propagation of this supposed religion of love.

Tom Wombwell

On this campus, as on any other, there are a variety of rational inconsistencies, many of which are built into any attempt at systematic organization but many of which can be eliminated or at least alleviated. The situation at the evening meal in Phelps dining hall is one of the latter.

It has been mathematically calculated by a certain head waiter friend of mine that there are between 3 1/4 to 3 1/2 females to every male on the list to eat in Phelps. This would mean from 6 to 7 girls per table, all things being equal.

Now the point can be made that all things are not equal but the inconsistency here is more than matched by that in the setting up of the arbitrary, and impossible,

Spiritual Life Week?

Today marks the close of an annual series of events native to this campus and to many campuses of church-affiliated colleges in general: the Spiritual Life Week.

While the motivation behind such events is certainly commendable and necessary and the experience offered is certainly valuable to the Christian student, the implications of the words "Spiritual Life Week" raise several questions about spiritual life in general and the problems of actual Christian living in particular.

The compartmentalization which we allow to occur in our lives is inherent in the phrase Spiritual Life Week. The obvious implication is that for this week students will attempt to live in the more consuming spiritual life. While this does not reflect upon the value of the opportunities offered this week, it does indicate that the way we express things illustrates the actual common attitude.

The immediate value of the events of the week is obvious: through the lectures, forums, discussions and individual contacts the meaning of the spiritual life and the accompanying actual problems have been emphasized to all who spent the time and effort to become personally involved. But the danger of seeing the process of experiencing the spiritual life as encompassing one week is the danger of missing the entire point and meaning of spiritual life — that the effects of the experiences of this week must be continual, long-lasting value. If students live or view life in the same manner in the weeks after this week as they did in the weeks before the Spiritual Life Week experiences, such experiences have no more meaning than simple sensory experiences: they make us feel good and pious and spiritual but have no more enduring meaning than the immediate gratification of the impulse to feel religious.

Such possible dangers demand several things of the individuals and organizations involved in this week of opportunity for spiritual growth.

First, the possibility of religious growth

presupposes religious experiences in the first place. Such experience can only come (in the context of religious experience fostered by the events and emphasis of this week) through personal involvement in the opportunities offered. While the effects of internal religious experience cannot be externally measured, any belief in a widespread campus involvement can certainly be questioned. Although the required chapel system makes any estimate of the true amount of student-motivated participation in the extended chapel services impossible, the fact that relatively few students took part in afternoon Kletz discussions and other voluntary events indicates that too few students became sufficiently involved to make use of the events which were not required or thrown in their laps.

Second, we are faced with the responsibility of evaluating the personal long-lasting qualities of whatever spiritual experience we may have had. If our religious "feelings" are merely impressions of the moment, we must accept the fact as an indictment of our faith and then do what we as individuals must do for real spiritual growth. If it appears that too few people experience enduring spiritual grounding and strengthening through the religious activities of the year and of the week (and many indications demonstrate that this is the case), then the individuals, committees and organizations involved must go farther in attracting the interest and participation of the entire student body — not only in the events of Spiritual Life Week, but in all campus religious activity, formal or informal.

Only through intensified personal and organizational dedication, involvement and action can the religious activity on campus be extended into spiritual life instead of a spiritual week.

And add the individual students who do nothing more than talk about what ought to be done and fail to attempt organized action are only kidding themselves and standing in the way of honest, overt, concrete religious activity.

figure of 5 or 6 females to 3 or 2 males per table. For example, while it can be said more girls cut meals than boys it is also a fact that at many tables 3 or more boys can be found. These two arguments would cancel each other. The only answer here is either to assign seats or to reconsider an unenforceable rule.

This leads into another point: that a rule should be uniformly enforced or at least an attempt should be made in this direction. The policeman, certainly not a "hostess" for she seems to disappear immediately after everyone is seated, has been known to order the removal of a person from one table while leaving others with the same ratio, 7-1 or 8-0, strictly alone.

As another example or the arbitrary, and seemingly prejudiced, enforcement of the 5 to 3 or 6 to

2 rule, "the dining hall walker" will remove a female only to let the same place be occupied by another female. It would seem that it is not the sex specifically but who the person is; this has happened at least three times in my short experience since the beginning of the semester and seems contrary to principles of good administration and morality.

The previous reasoning casts doubt on the wisdom of having a patrolman on the official payrolls, especially when the origin of this institution is considered. Just because there was an extra person hired at the beginning of the school year for whom there was no job does not rectify the present use of this person to create hostility, antagonize or in general to create a tense atmosphere at a time when one would like to digest his food.

Ann Collins

Coming Events

FRIDAY, FEB. 14

Mortar Board Film, "High Noon," Snow Auditorium, 7, 9 p.m.
Delta Phi Formal
Dorian Formal

SATURDAY, FEB. 15

Fraternity Rush begins
Basketball: Aquinas at Hope,
Civic Center, 8 p.m.

SUNDAY, FEB. 16

Symphonette Concert, Chapel, 4 p.m.

MONDAY, FEB. 17

IRC meeting, Student Union, 4 p.m.

TUESDAY, FEB. 18

Camp Geneva CIT meeting,
Chapel 16, 4 p.m.
FOCUS, Kletz, 6:45 p.m.
Senior Violin Recital: Joseph
Mayne, Chapel, 8:15 p.m.

WEDNESDAY, FEB. 19

Basketball: Hope at Calvin

THURSDAY, FEB. 20

Roger Wagner Chorale, Civic
Center, 8:15 p.m.

FRIDAY, FEB. 21

Alpha Phi Formal
Kappa Delta Chi Formal

SATURDAY, FEB. 22

International Night
Basketball: Hope at Olivet



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To The Hoop

by James Mace

To begin a column with something noteworthy to say is a difficult task, but I believe that it is fitting and proper that with the advent of this column, this reporter should make some comment on last Saturday's basketball game.

Even though the Fighting, pardon me, Flying Dutchmen were victorious (I'm sure the campus wouldn't be as peaceful as it is now if they hadn't been), and five MIAA records were broken in this game, it is not these facts that are of real significance to me and most of the student body. For all intents and purposes, it was the second feature on the evening's program that captivated the minds, mouths and actions of the 1800 fans at the Civic Center.

Seemingly, Hope had saved all of its spirit and energy for one tumultuous outburst, and the Alma Scots were kind enough to set off the slow-boiling Dutchmen. When the smoke finally cleared and the gladiators separated, it appeared that the best team had come out

ahead as Alma lost one man via the banishment route, soon lost another on fouls, and had to finish the game with only four men.

Summing up the holocaust, however, everything that transpired was done with a true Christian Attitude, as verified by Dean Overman, one of the main combatants, who said, "I just turned the other cheek so hard that I hit the guy in the mouth."

It is also important to note that the ballplayers were not the only ones taking part in the action on the floor. Some of the fans from the south side of the arena lent more than their voices in the encouragement of their valiant Dutchmen. To a point, cheering your team on can be extremely profitable, but when it comes down to a question of a free-for-all things must be stopped.

The situation, however, did not get out of proportion, and when it comes right down to it the incidents of the night of Feb. 8 showed that the spark of life is not really dead at Hope College.



FOUL? — In an action-packed game against Alma Saturday, two Dutchmen fight for the ball.

Hope Beats Alma, 127-119

by Ken Postma

Hope College ran its overall record to 9-7 with a stunning 127-119 victory over second place Alma before 1,800 frenzied fans at the Civic Center. The loss was only the second for what many called one of the all-time great Alma teams.

The Dutch were a picture of perfection throughout the contest from the outstanding first half shooting of senior Ron Venhuizen to the clutch baskets of Glen Van Wieren and Chris Buys. Venhuizen probably the most poised man on the floor, consistently sank long jump shots to keep the Dutch with the hot shooting Scots in the first half.

A fine floor shooting percentage and effective foul causing press were the keys to the convincing Dutch victory. The tight zone press helped to cause the Scots to foul 46 times, 37 of which the Dutch converted into points. The fouls told a winning story for the determined Flying Dutchmen. With 4:47 remaining in the contest the

MIAA's scoring leader Bud Acton departed via the foul route and a half minute later he was followed by 6'6" John LaRue.

All-MIAA guard Ray Moore, who had made 24 points in the second half, departed with three minutes left and 6'6" Bill Pendell, who scored 34, left with 2:22 to go in the overtime. Hope lost Bill Potter and Clare VanWieren on fouls in the last five minutes.

The game had been tied 17 times when Glen Van Wieren calmly sank two free throws with six seconds left to tie it for the 18th time and send the game into overtime. Then the excitement really started. In the overtime sophomore Chris Buys sank two buckets and two free throws in a minute and a half to push the Dutch to a commanding 123-117 lead. At this point players and fans erupted onto the floor as tensions rose to the breaking point but cooler heads prevailed and the melee was quickly brought under control.

Buys proceeded to drop in another basket and Alma added a pair of charity tosses. Hope played keep-away with the outnumbered Scots until Venhuizen was fouled with 15 seconds left in the contest. He sank his two free throws to add to his already impressive 29 points and the Blue and Orange had scored more points than any other Hope team in the long history of the school.

Capt. Glen Van Wieren led the winners with 32 points while Venhuizen ended with 31. Next came fastly improving Bill Potter with 24; then Chris Buys, playing his finest collegiate game, with 21. Clare Van Wieren had 14 and Dean Overman 5 to round out the scoring for the Dutch.

Bill Pendell was the game's high individual scorer with 34 points, while Ray Moore ended with 27. Bud Acton collected 25, while Schultz and Miller were the only other Scots in double figures.

Five records were broken in the game, the biggest of which was the Hope single game scoring record of 124 set in a win over Olivet on Jan. 10, 1960.

JVs Top Marshall By 78-73 Score, Klein High Scorer

With four men in double figures for the Flying Dutchmen, Hope's JV's defeated a team from Marshall Heating of Muskegon by the score of 78-73.

Last Saturday's victory, the sixth in 11 games for the men of the Orange and Blue, was spearheaded by center Jim Klein with 18 points, and Jerry Zwart with 16 tallies. Newcomer from Holland Paul Steigenga aided the Hope cause with 15 markers, while Dan Bakker popped in 12. Ken Van Dyke of the losers was high man, however, with 27 points.

The game was close from the start; Hope led 41-40 at the half, start; Hope led 41-40 at the half five point margin at the end of the game. Coach Siedentop's cagers are now over the .500 mark for the first time this season.

Hope Women Lose to Alma By 11-7 Score

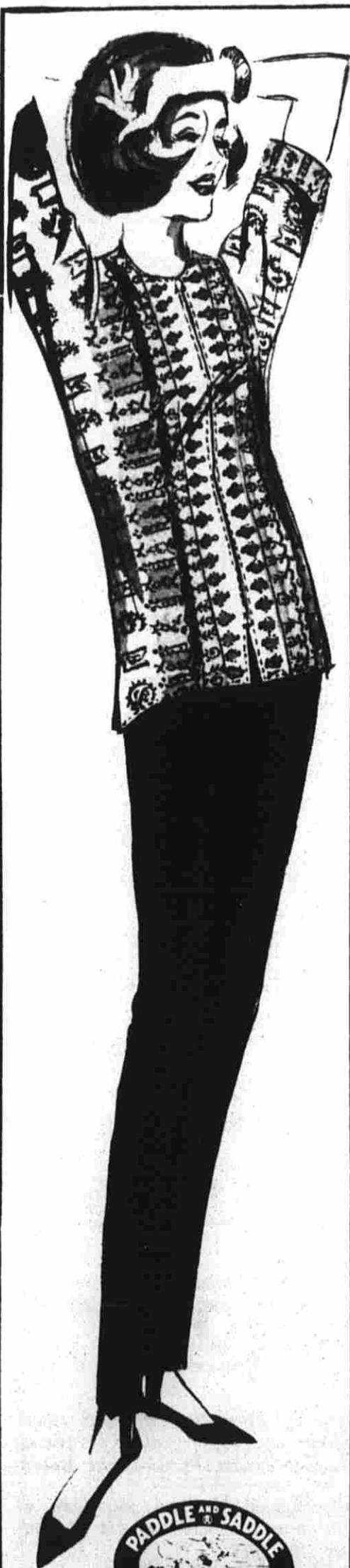
Before 50 cheering fans at Carnegie Gym Feb. 8, Hope's feminine cagers lost a tight battle with the girls from Alma by a score of 29-24.

Hope's girls got off to a quick 11-7 lead, but Alma then hit for eight straight points before the girls of the Orange and Blue pulled even at the half 15-15.

Alma, however, waxed hot in the second half and moved out to a commanding 25-17 lead just before Hope put on its futile last minute rush.

Ball-hawking Sally Kooistra and Karen Cushman led the Hopeites as Miss Kooistra was high scorer with nine points.

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